Heaven Headed

Building supply list for proposed Mission House 1883

Uppgift på byggnadsvirke till Svenska Missions-huset i New-Sweden, Me. 1883.

		Fot		Tum	
2	Långsyller	40	långa	9	i fyrkant
"	Tvär- "	28	"	"	"
"	Lång- överträn	40	"	8	"
"	Tvär- "	28	"	8"	"
4	Hörnstolpar	15	"	"	"
2	Bärsyller - skrädda på två sidor	40	"	"	fyrkt.
16	Golfbjelkar "	28	"	6	"
104	Väggstolpar - sågade	14	"	2x5	"
23	Taksparrar	23	"	5	fyrk.
"	"	24	"	"	"
16	Hörnstöfvar	9	"	5x6	fyrkt.
1,200	f. Hyflade golfbräder			6	breda.
1800	Vanliga bräder				
20,000	Shingle — 2 Sorters				

1886

Evangelical Covenant Church

1986

Foreward

No history is more interesting or more important than our own — even when there is nothing particularly significant about it. What counts is that it is our own!

There are errors and omissions. Not everything in our history is here. As David Nyvall wrote in "The Swedish Covenanters":

> "It is very important to remember what ought to be remembered, and it is, I think, just as important to forget what ought to be forgotten. The trouble is that we are likely to reverse this in practice, forgetting what ought to be remembered, and remembering what ought to be forgotten."

I am especially indebted to Eloise Anderson, Betsy Hicks, Kathy Olmstead, Shirley Sjostedt, Everett Larsson, and Chester Carlson for finding photos and lost records, for correcting copy, for offering suggestions, and for general encouragement. Most rewarding has been my own education.

Church records have not always been accessible or accurate; records from between 1886 and 1904 are still scant. Covenant Archives in Chicago and the New Sweden Historical Society have been helpful sources of information.

Names have been accented because Covenanters believe they are "Children of the Heavenly Father". Names are important in the Kingdom of God. Institutional names may confuse the reader. "Lasare" (Readers, known also as Mission Friends, formed "Svenska Missionsforbundet" (The Swedish Mission Covenant). The New Sweden church has claimed both names: it was earlier known as the Free Mission Church: now it is known as the Evangelical Covenant Church. The East Coast Conference of the Covenant Church was organized as "Osterns Missionsforeningen" (The Eastern Missionary Association or E.M.A.) Again, both names refer to the same institution.

Spellings vary from record to record: dates sometimes contradict each other. "Communjohn vin" is understood when one realizes that for a Swede, the "j" is given a "y" sound.

May this resource help us discover who and where we are in relation to the hundred years already granted to the church. Throughout this first century, church leaders, members, and friends have given heart, time, talent, and money. Sunday School staff, Covenant Women, Hi League: each gives to God's glory.

Now that one century of ministry has been completed, we might ask where the Covenant Church fits in today's American community. The Rev. Denny Moon, Covenant pastor in Granby, Conn., tackled that question by replying:

> "In the cracks. Our denomination is a synthesizing institution. At least that is what it began by being. We are not fundamentalist, but we believe in Jesus Christ as the way to personal relationship to God. We are not liberal, but we believe that mission is God's love in social action. We believe in personal devotion, but within the context of a Covenant community. We approach Scripture as the document which has authority, but we are not simply rationalists about it. There is a mystery there which allows for difference in interpretation."

As we approach Century Two may we cherish our founders' need for real, living faith. May we treasure God's Word enough to deserve the name "Readers", and may we be friends of mission as the Evangelical Covenant Church of New Sweden responds to the need for conventicle warmth and churchly dignity.

David G. Anderson

When Civil War was ravaging the South, Sweden was feeling the fervor of religious revival. Folk influenced by this awakening were labeled "Lasare" (Readers) for they met in conventicles, small groups, to read God's Word, to pray, to sing and to study devotional literature.

All Swedes were Lutheran. It was automatic at childbirth. Early "Readers" remained Lutheran, but they wanted a life of the Spirit. That Spirit was warmly experienced as they enjoyed conventicles within the church. Many early leaders did not wish to break with the State Church. Even covenant leader P. P. Waldenstrom did not wish to see the Covenant independent of the State Church.

Those Mission Friends did not scorn the Lutheran Church of Sweden. Indeed, the State Church used the Bible, but the Mission Friends wanted a freedom to hear God's Word in a personal way. Today descendants of those early Mission Friends still sing those words penned by Nils Frykman: "The highest joy that can be known
By those who heav'nward wend--
It is the Word of Life to own,
And God to have as Friend.

When stars above shall shine no more
God's Word is still my light;
When pleasures of this world are o'er,
My joys will reach their height."

(The Covenant Hymnal pg. 283)

Carl Charn quotes another Covenant leader, David Nyvall, who described the spiritual milieu of that time:

> "That which impressed me most among the revival people was their 'innerlighet'. 'Innerlighet' has several synonyms in English, such as heartiness, devotion, ardor, intensity, deep affection, and sincerity."
>
> (Covenant Quarterly, Aug. '56, pg. 68)

Among devotional writers prized by the Mission Friends was Carl Olof Rosenius (1816-1868). Rosenius responded to pietist conventicles which were meeting throughout Sweden by providing Biblical commentary.

"He was, until his death, editor of the most influential single publication in the movement, 'Pietisten', (The Pietist)." That paper, according to Zenos Hawkinson, North Park College professor, was "probably at one point the most circulated publication of any kind in Sweden."

A collection of "Pietisten 1857 - 1859", bound and printed in 1873, was found in 1975 within the shadow of New Sweden's Covenant Church spire, in Fritz Ullrich's barn.

In the States, Augustana Lutheran pioneers were not willing to allow later immigrants to orally participate in public services or to meet in small groups within their churches. And Mission Friends were swelling the roster of Trans-Atlantic passengers.

As late as 1870, the year William Widgery Thomas Jr. led colonists to New Sweden, nearly three-quarters of the Swedish population lived off the land, but that land could no

longer support the growing population of young people who had to work as day laborers for low wages on someone else's farm. What land they did farm was the rocky knolls which surrounded the level, fertile fields. They were hard workers, but the old home had become too crowded, at least in the thinking of the occupants.

Between 1868 and 1873 more than 100,000 Swedes came to America, and by 1893 an additional half million came. They were land conscious: wealth had always meant land.

But leaving was difficult. In Karlshamn, Sweden stands a monument, an emigrant couple, erected in memory of those who crossed the sea. The inscription beneath the couple reads: "For him there is only the future. . . but she cannot help throwing a last glance over her shoulder."

Those immigrants sailed from one culture to another; they were headed from this world to the next. As Arthur W. Anderson states in "Born To Be Free": Immigrants were pilgrims in both soil and soul."

> "Our ancestors had little English, no capital, no safe and assured place of rest, no guarantee of success. Most would never see home again. They had, beside a few personal things in a small sea chest, nothing but hope to satisfy their thirst for land and freedom. Some of them had faith also, having during the storms at home been shocked into asking the primal question: "What must I do to be saved? Faith they would need, for they were crossing over into strange places with outlandish names and bewildering customs, (many as yet unnamed), seething in the raw chaos of beginnings, dangerous and unpredictable. None of the immigrants knew the end of their story.
>
> In that uncertainty lay great blessings: among them, the freedom to move about, to experiment. People on the move do not build walls. What would be the point? Instead of walls they had each other, instead of money they had fellowship. And in the Fellowship they had Jesus, the one who had saved them, the one who traveled the sea with them, the Lord they had discovered in the midst of the storm and who, in the vast confusions of this new Promised Land, now charged them to witness to their experience of him."
>
> So writes Zenos Hawkinson: "The Covenant Companion," Feb. 15, 1983

What brought Mission Friends to the fellowship was an experience of coming to faith in Christ as Savior and Lord. These folk could be defined as Children of the Heavenly Father, the Family of Faith, or the Body of Christ, but the unifying experience for these people was that act of faith. They became avid students of Scripture, "Var stor det skrivet?" (Where is it written?) became their slogan, and that was followed by "What does it mean?"

As early as 1874 Pastor George Wiberg was sent to New Sweden to serve the Lutheran Church while their pastor, the Rev. Andrew Wiren, was visiting Sweden.

> "The church in which Wiberg was interim pastor during the summer of 1874 was named Lutheran, but was really independent. . .for then the Augustana synod was not well known in the far east."

That explains why the New Sweden Lutherans called a seminarian from the Ansgar synod school in Keokuk, Iowa, according to A. P. Nelson's "Svenska Missionsvannernas Historia i

W. W. Thomas

Emigrant Couple
Karlshamn, Sweden
"Mixed Emotions"

Amerika". During Wiberg's three month pastorate, he preached God's Word and visited many homes. Great blessing resulted when 40 souls chose to become God's children.

Wiberg was a strong Covenant leader. A. P. Nelson also notes:

> "George Wiberg, born June 28, 1843, was one of the charter members of the Mission Covenant Church of Malmo, Sweden in 1864. Five years later in 1869 Wiberg immigrated to the U. S. Wiberg was one of the first to matriculte at Ansgar College, Keokuk, Iowa. . .He became one of the outstanding pioneers on the East Coast. There were no organized Covenant churches then so Wiberg visited different Swedish settlements and invited folk to a service in a home or rented hall. Through Wiberg's labor, churches were organized in Providence, R. I., Worcester, Mass., and Lowell, Mass."

Four Mission Friend leaders visited the New Sweden Colony in 1881. In February George Wiberg returned with similar impressive results. A. G. Nelson came in March. (At one point in Nelson's ministry his Sunday schedule included preaching at Brockton in the morning, Boston in the afternoon, and Worcester in the evening.) Emil Holmblad, who visited in July, was a pioneer pastor in New York City and Brockton, and frequently traveled through Massachusetts, Connecticut, Maine, and Vermont to gather Swedes for services. Then in November came Carl W. Holm, another enthusiastic, talented leader from Brockton. His November 1881 visit brought 50 additional souls to belief in Christ. Among the 50 was Olof P. Fogelin.

June 19, 1882 Pastor and Mrs. G. Holmquist came to New Sweden. They lived in a house rented by the Mission Society from Anders "Baeklin." The group met in homes, schoolhouses, and the Colony's Capitol, for in Oct. 1882 a cost is entered for repairing "Kapitoleum's" chimney.

Little is known about G. Holmquist. His first name hasn't yet been identified. The 1965 history of the East Coast Conference notes that "G. Holmquist, a student who later became a physician, was pastor of the Brockton church. During the Holmquists' 18 month ministry a "Missions Foreningen" was formed, but it disbanded before the church was founded.

Reasons for the Society's failure are mere speculation. Despite visits from numerous Mission Friend itinerant preachers, these local folk claimed loyalty to a "life movement". They did not appreciate the confines of organized church structure. They prized freedom. Some subscribed to "Chicago Bladet" which condemned all denominational organization. Swedes here read that paper. It was discovered in New Sweden in 1968, not in the museum, but as "building paper" on the walls of the original Grange Hall, known now as The Meeting House.

Carl W. Holm returned in the Fall of 1886. "God's spirit was strongly present so that many souls were transformed from darkness to God's wonderful light." During Holm's visit, New Sweden's "Fria Kristna Missionsforsamlingen" (The Free Christian Mission Church was founded. 17 signed the charter Nov. 27, 1886:

Olof P. Fogelin
Erik and Bengta Ringdahl
Lars and Kerstin Stadig
J. E. Lundvall
E. M. Lundvall
Lars P. and Amanda Larsson
Carl and Anna Johanson
Alfred and Brita Svenson
L. E. and Stina Anderson
Fred and Betty Petterson

These 17 are the beginning of long lists of people blessed by Mission Covenant ministry.

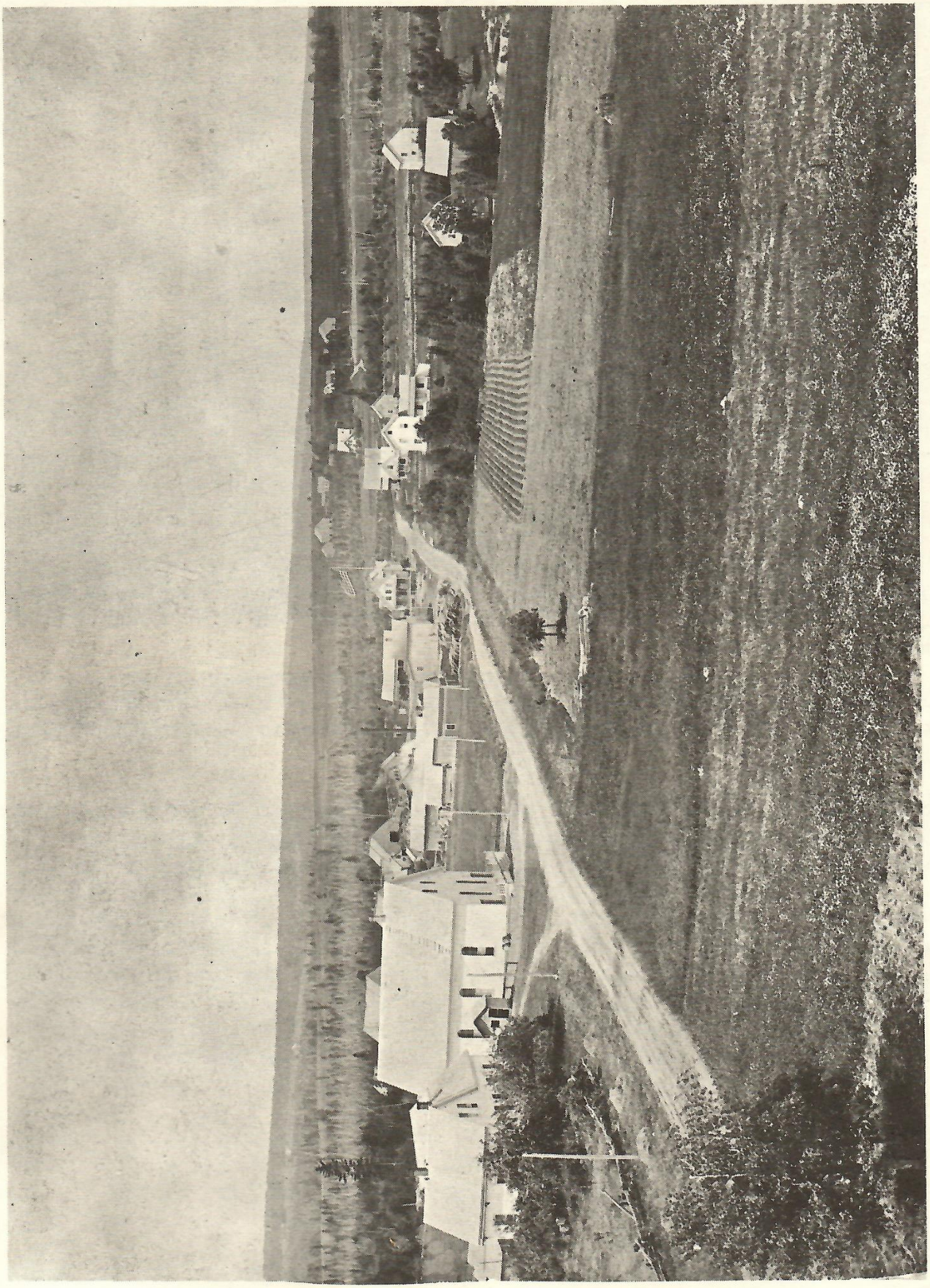
Admission dates are not entered for many names, but a "Medlemmarsnamn" (Members' names) chronologically lists:

MALE
John Stadig
P. G. Sundin
Paul Sodergren
Mattias Anderson
C. J. Soderberg (98)
P. J. Wiberg
Peter Dahlberg
Ansell J. Carlstrom (98)
Olof N. Nilson (01)
Olof Anderson
Andrew Anderson (04)
Gustaf Stadig
Esbjorn Gunnarson
Axel Larsson (06)
Erik A. Anderson
C. J. Johanson
C. August Anderson
John E. Peterson
Olaus Nelson (04)
N. J. Nelson
John E. Ohlson
Olof O. Nelson
George Fogelin
Albert Stadig (06)
Josef Sodergren
Oscar F. Peterson (06)[
Alfrid Strobeck (09)
Leander Anderson (10)
Emil Johnson
Victor Lagerson (11)
Oskar Johnson
Hilmer Peterson
John Soderberg (13)
Waldo Holmquist

FEMALE
Mrs. Paul Sodergren
Lena Lind
Klara Anderson
Anna B. Anderson
Mina Lind
Ida Peterson
Inge McKivitt
Carolina Sodergren
Mrs. Nils Larson
Mrs. C. J. Soderberg (98)
Mrs. A. J. Carlstrom (Ingeborg) (98)
Mrs. Alida Anderson
Mrs. Carl Redin
Mrs. O. P. Fogelin (Anna) (99)
May McKivitt
Selma Peterson
Miss Emily Peterson
Anna F. Johnson
Anna Gunnarson
Adina Stadig
Mrs. P. G. Sundin
Mrs. Olaus Nelson
Mrs. Carl Peterson
Mrs. John E. Ohlson
Mrs. Andrew Anderson (04)
Mrs. C. J. Johanson
Mrs. Emil Carlson
Mrs. Nellie Nelson (04)
Huldah Malm
Anna Sofia Olson (Tall)
Matilda Bondeson (Anderson)
Mrs. Emma Lagerstrom
Mrs. Pauline Strobeck
Miss Emma Storm (Peterson)
Miss Hilda Hedstrom (Espling)
Inge Fogelin (Johnson)
Mrs. Elsie Johnson

In 1887 20 cents bought a gallon of "karisin till Babtist huset" (kerosene for the Baptist house). "Our friends, the Baptists, had always opened their house of prayer for our preachers, but it was too small. Their new church was not yet built." reads a clipping from the April 3, 1907 "Osterns Veckoblad".

Although Mission Friends began planning to erect a church building in 1883, it wasn't until Nov. 27, 1890, four years to the day that the church had been founded, that members,



The Mission Church at left, circa 1891.

after much prayer, decided to build. The deed for the land was signed by Truls and Elna Person and dated May 7, 1891.

In July, 1893, stalls were built directly behind the church. Money for that horse protection was given by:

A. Holmquist
Carl Johnson
J. G. Petterson
Mans Lund
Fred Petterson
Nels Nelson
John Lind
E. Lundvall

The church affiliated with the Aroostook Conference of Congregational Churches in 1897. This arrangement brought encouragement and financial aid at a time when Mission Friend activity was growing, but funds-poor.

Especially in New England and Minnesota did the Congregationalists assist fledgling Swedish churches. Both shared similar polity, and after the first generation expired, the American helpers anticipated union with their church. They also funded the "Risberg School", a Swedish department at Chicago Theological Seminary. Fridolf Risberg, a Mission Friend from Sweden, began training pastors there in 1885. One New Sweden pastor, Charles Swanson, (1912-1914), was a Risberg graduate.

Not many expenditures were listed those early years. In 1887 $5 was sent to the suffering in Turkey and $4.50 was given to the New York City Immigrant Home. Wood and wine seemed to top church bills. One year one half cord of wood cost $2.50. Communion wine totaled the same amount.

In 1895 Pastor Fogelin started a Sunday School in the West Road Schoolhouse. Classes met there until 1907 when the Sunday School was transferred to the Westmanland Schoolhouse.

In 1901 William Widgery Thomas Jr. offered the Mission folk a gift of 100 dollars toward building a steeple on the Mission House. Money also came from within the Mission Friend movement; from Portland, and Quincy, Brockton, and North Easton, Mass.

In a letter explaining the project's completion, Pastor Fogelin wrote to W. W. Thomas Jr.:

> "The tower, which is 50' high is built of 10 by 10's, and the spire, which is 37' high is built in the best and strongest way, covered with one inch thick fir. The tower and spire together reach a height of 87' and cost $700. . .Something is missing, a bell that can be heard a couple of Swedish miles. If it weighs a ton, the tower will hold it. Whisper in the ear of some gentleman who might be willing to help us. . ."

The New Sweden Mission Church was not the only one in Maine. Both Portland and Monson had Mission Friend activity. Not much is known about Portland except that Covenant pastors preached there, Fogelin spoke there, and they supported New Sweden financially when the church was built. The 1972 "History of Monson, Maine" reports more detailed information about Mission Friend ministry in that community:

> " It was about 1874-1875 that the Swedish people began coming to Monson, most of them working in the slate quarries. The Swedish people did not under-

Heaven Headed, "Pilgrims of Soil and Soul"

stand the language of this country, and wanting to worship God in their own tongue, they built a Swedish Mission Church in 1890. Some of the members were Lutheran, which is the State Church of Sweden, and some held other beliefs. There was a break in the organization, and in 1882 the Swedish Methodist Church was built. From that time on the Swedish Mission Church was known as the Swedish Lutheran Church."

Traces of that brief Covenant presence can still be found in Monson. That original church building still stands. Its exterior architecture appears much like the old Covenant church in North Easton, Mass. Old Swedes in Monson still remember a Fogelin preaching mission.

"Sionsharpan" was issued in 1890 by Chicago's Mission Friend's Publishing Co. It was the most used hymnal in America's Covenant churches. That same year, 1890, the 25 year old wife of John Henrikson died in Monson. A Lina Sandell hymn from that hymnal (No. 521 can still be read on the Henrikson stone. A literal translation follows:

I shall sleep, but not forever.
Soon another morning will dawn,
And we'll meet again at the
Resurrection.

Then from earth's varied corners;
The sea's depths and the desert's sand,
Countless throngs will gather on
eternity's shore.
I shall sleep. . .etc.

Treasurer's reports seldom listed large sums or balances, but when a need was advertised, "a subscription list" was circulated. The Boston Seamen's Mission was one early recipient. According to 1904 church records the congregation was organized into four districts. Each was served by a "skaffare" (steward). District 1 was Olof N. Nilson; District 2, Frederick Petterson; District 3, Peter Wiberg; and District 4, Carl J. Soderberg. Their task was to canvass church members living in those geographic districts. In 1904 the pastor was paid $225 a year, in quarterly payments.

At this point in New Sweden's history there was a fourth church, the Seventh Day Adventist. Their church building stood across from the New Sweden Cemetery, and several from the Mission Church became active in that ministry.

One family, the Carl Andersons, (the Percy Dahlgren farm in Perham) even changed their family name to Redin (chosen to ride into God's Kingdom) when they joined the "Battle Creekers", so nicknamed because the Adventists' headquarters was the corn flake capital, Battle Creek, Michigan. The Mission Church was concerned about this transfer of loyalty. Prayers and visits were recorded, but to no avail.

The exodus of 44 New Sweden colonists in 1904 was prompted by a notice in "Osterns Veckoblad" (East Coast Covenanter) that a new Mission Church was being established in North Granby, Conn., and that many good farms were for sale there. Seven families, including the church chairman's were lured to the fertile fields of Pioneer Valley; names like Carlson, Lindquist, Anderson, Halgren, Redin, and Sponberg.

Jan. 30, 1904 three Westmanlanders joined the church: Mrs. Wilhelmina Storm, Axel and Maria Hedstrom.

Five additional members affiliated August 5, 1904: Mina Fogelin, Joseph Fogelin, Henning Storm, Anton Storm, and Fritz Sjoberg.

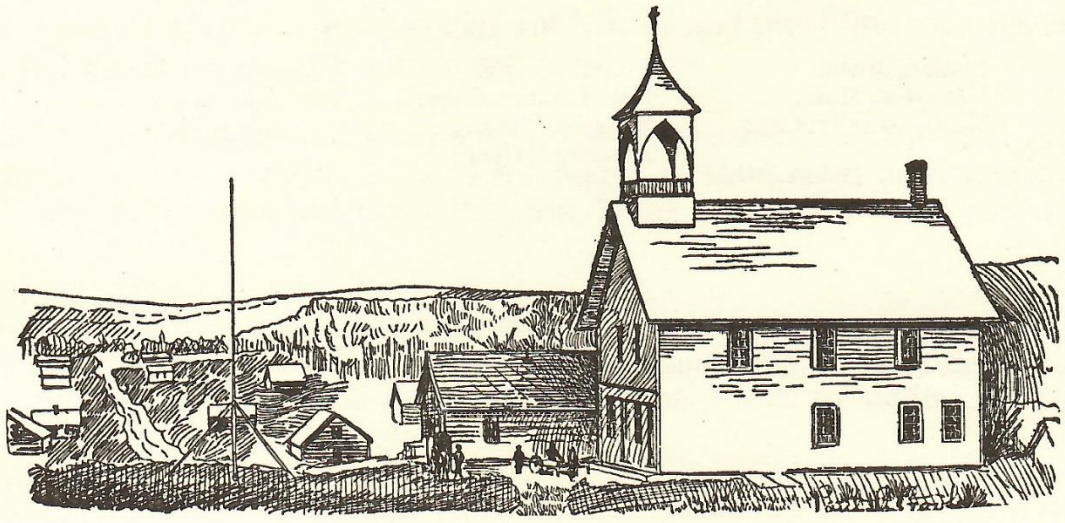
Swedish tombstone in Monson, Maine

Pietisten.

Namnet Pietist kommer af ett latinskt ord, Pietas, gudaktighet.

N:o 11. November 1857. 16 Årg.

"Pietisten"
A widely circulated publication in Sweden.



"Kapitoleum"
Site of first Mission Church activity.

Swedish Churches Organized on the East Coast

1879-1880

New York (Bethesda)
Brockton, Mass.
Worcester, Mass. (Salem Square)

1881-1885

Boston, Mass.
Lowell, Mass.
Providence, R.I.
Philadelphia
Brooklyn, N.Y. (Pilgrim)
North Easton, Mass.
Woburn, Mass.
New Britain, Conn.
Woodstock, Conn.
Quincy, Mass.

1886-1890

East Hampton, Conn.
Collinsville, Conn.
New Sweden, Maine
Waltham, Mass.
Proctor, Vt.
New Haven, Conn.
Lynn, Mass.
Center Rutland, Vt.
Washington Depot, Conn.
Orange, Mass.
Manchester, N.H.
East Norwalk, Conn.
Springfield, Mass.
Thomaston, Conn.
Georgetown, Conn.
West Warwick, R.I.
Deep River, Conn.
Hartford, Conn.
Worcester, Mass. (Bethlehem)
Bristol, Conn.

1891-1895

Manchester, Conn.
Fitchburg, Mass.
Pawtucket, R.I.
Ivoryton, Conn.
East Greenwich, R.I.
Pigeon Cove, Mass.
Danbury, Conn.
Plainville, Conn.
Auburn, Mass.
Naugatuck, Conn.
Middletown, Conn.
Brattleboro, Vt.
Bridgeport, Conn.
Cromwell, Conn.
Perth Amboy, N.J.
East Orange, N.J.
Dover, N.J.
Montclair, N.J.
Staten Island, N.Y.
Cranston, R.I.

1896-1900

Cambridge, Mass.
Watervliet, N.Y.
Malden, Mass.
New Rochelle, N.Y.
Worcester, Mass. (Bethesda)
Corona, N.Y.
Rumford, R.I.
New York (Immanuel)
Brooklyn (Covenant)

1901-1905

Chaffin, Mass.
Norwood, Mass.
North Granby, Conn.
Plainfield, N.J.
New London, Conn.
Beverly, Mass.
Stamford, Conn.
New York (Bethlehem)
Everett, Mass.
Attleboro, Mass.

Taken from A SEED THERE WAS . . .
East Coast Conference History 1965

One week later, August 12, 1904 three more joined: Carl Sjoberg, Esther Nelson, and Hulda Storm.

Newcomers to the Colony did not always arrive directly from old Sweden. From the Mission Church, Cambridge, Mass. came J. J. Landall. Also joining then was Hedvig Christina Carlson.

Feb., 1905 received into membership were: Mrs. Anna Nelson, Edna Nelson, Emil Malm, Carl August Johanson, and Emil Nilsson.

One month later Hulda Malm joined.

During these years the church participated in annual two-day conferences hosted by Aroostook County Congregational churches. Houlton, Island Falls, Sherman Mills, Patten, Presque Isle, Fort Fairfield, Ashland, Masardis, and New Sweden were conference sites. In 1906 the church sent no delegate because the conference was hosted by Oxbow and "the trip was too expensive."

In August, 1905 additional "syskon" (brothers and sisters) joined the church family: Carl and Emma Lagerstrom, Mathilda Bondeson, Anna Sofia Olson, Florence Alice Petterson, Gerda Wilhelmina Storm, Victor Latt, and Mrs. Inge Ek.

That month the church voted to send Pastor Fogelin to the "Osterns Predikant Foreningens Konference" in Quincy, Mass.

George Fogelin joined the church Sept. 24, 1905.

Jan. 1, 1906 the following were received: Josephine McKivitt, Mrs. C.A. Larsson, Mrs. Hulda Bjorkman, and Emma Hedstrom.

Congregational life was succeeding well, and the church voted to publish Pastor Fogelin's annual report in "Osterns Veckoblad" that year. Good reports were also accepted from Peter Wiberg for both Sunday School and youth work. Two Sunday Schools were now functioning. The one at church was led by Emil Nilsson and the "Vestra Langgatan" (West Road) Sunday School was led by Peter Wiberg.

Peter Wiberg was also elected "Konstapel". The church received Albert N. Stadig and Josef Sodergren as members Feb. 3, 1906 and March 3, 1906 seven more joined: Mr. and Mrs. Eric Lindberg, Mr. and Mrs. Oscar Peterson, Frank Peterson, Nels Nelson, and Elvira Sodergren.

March 31 the church secretary was instructed to send a written petition to the Board of Health requesting "trykta plakat, som skall uppfastas i kyrkan hvari spottning pa golfvet forbjudes." (printed placards which can be posted in the church forbidding spitting on the floor.)

Joining the church May 5, 1906 were Alfrid E. W. Malm and Oskar Nelson. On that day it was decided to circulate a "subscription list" for the suffering in the San Francisco earthquake. Pentecost Sunday, 1906 the church invited the Baptist Church to join in celebration.

Sunday School picnics during these years were at Peter Karlstrom's Landing (Rainbow Cove) or at Sodergrens (Stan's). Boats were rented, swimming was enjoyed, ice cream was cranked, and strawberry soda could be purchased for a nickel.

Mission meetings were an annual institution among Mission friends in America. They served to bond Mission churches by allowing pastors to travel among churches to preach and teach the Gospel. Often churches would exchange pastors. Otto Nelson from Brockton, Mass. and A. L. Anderson from Cambridge, Mass. were the invited clergy for 1907.

The Storm brothers, Anton and Henning, were appreciated workers in the Westmanland Sunday School.

In 1909 Pastor Fogelin was granted permission to preach one Sunday a month in Stockholm during the time they were without a pastor.

April 10, 1909 was a joyful day! "Alla skuld papper blefvo uppbranda under lof and tack till Gud." (All mortgages were burned with praise and thanks to God.) That day Mr. and Mrs. Alfred Strobeck joined the church by letter of transfer from the Cambridge Mission Church. Strobecks were a musical family and Mr. Strobeck was soon named the church's song leader.

Three ladies joined the church July 10, 1909: Emma Storm, Hilda Hedstrom, and Inge Fogelin.

Fogelin conducted Mission Meetings in Portland in April, 1910. That April Pastor Fogelin tendered his resignation after a twenty-four year pastorate, but he was convinced to continue throughout 1910. Jan. 2, 1911 six members joined the church family: Emil Johnson, Andrew O. Peterson, August and Elsie Johnson, Ivar Johnson, and Anna Teresia Johnson.

Feb. 18 Dr. Victor Lagerson was received as a church member. A committee comprising Alfred Strobeck, O. P. Fogelin, Henning Storm, Dr. Lagerson, Mr. and Mrs. Oscar Peterson, and Mrs. J. L. McKivitt was elected to plan the remodeling of the church sanctuary. Tin was to be installed over the original wainscoating. Swedish Vice Consul Birger Rosenquist of Boston gave fifteen dollars toward the project. Two months later Pastor Fogelin reported that $195 had been received from The Maine Missionary Society. At this time the platform window was presented by Mrs. C. J. Johnson and children in memory of their departed husband and father.

The newly remodeled sanctuary was dedicated Pentecost Sunday, June 4, 1911 at 2:30 p. m. Pastor Emelius from the Lutheran Church preached the dedication sermon. Although the Mission Friends had long had joint services with the Baptists--Julotta, New Year's, Prayer Week, Mission Meetings, Thanksgiving, and Pentecost--this 1911 date is the first indication that Lutheran friends sanctioned our ministry.

The 1911 Aroostook County Congregational Conference was hosted by the New Sweden church. Food and housing were arranged for the two day event and that was followed by the annual Mission Meeting: one meeting Friday, two Saturday, and three on Sunday: 10:30, 3:30 and 7:00.

Interior of Free Mission Church before 1911 with Pastor Fogelin.

The next year Mission Meetings featured Pastor Elmen from Lowell, Mass. Services were scheduled for Tuesday at the Westmanland School, Wednesday at the Jemtland School, Thursday at the East Road School, and Friday, Saturday, and Sunday at church.

Jan. 27, 1912 Pastor O. P. Fogelin again submitted his resignation and L. P. Larsson chaired the committee to call a new pastor. In addition to calling a pastor, the church was now land-hunting for a place suitable for a parsonage.

Carl F. Swanson from Iowa was called April 6, 1912. Although he arrived that summer the "valkomsfest" (reception) for Pastor and Mrs. Swanson was Saturday afternoon, Dec. 7.

June 30, 1912 Sofie Jakobson and her daughter, Elvie Johnson, joined the church.

August 31, 1912 Hilmer and Anna Peterson, and Matilda Sjoberg became members.

Swanson established a new Sunday School on East Road. An offering was raised for Prof. Risberg's Seminary in Chicago. Holy communion was celebrated before the sermon every other month. Mrs. Gertrude Stadig and Mrs. Ethel Nelson joined the church Nov. 2, 1912.

Jan. 1, 1913 Miss Cecilia Olson was received into the church. It was also decided to receive an offering every Sunday morning.

John Soderberg and Waldo Holmquist were received as church members April 12, 1913.

July 5, 1913 the following statement was issued: "The Swedish Free Christian Mission Church of New Sweden, Maine is against all ball playing on Sundays and that we, in this friendly way would ask those who have provided a place on Sundays to stop the practice; if not, then we must go the legal way and refer them to "lagenskand". (The spirit of the law).

Pastor Oscar Lindegren from the Seamen's Mission of Boston was invited to present a program with "Sterotypiska" pictures.

Dec. 6, 1913 Sven Tall joined the church.

The congregation voted to purchase Olof H. Nelson's house Jan. 1, 1914. Pastor Swanson resigned June 27, 1914 and the church decided to rent the parsonage for nine dollars a month.

During that summer of 1914 Pastor Hultman, the nationally known "Sunshine Singer", gave a concert which raised funds for the Hultman piano. The Baptists borrowed the piano for their Fall concert.

In October, 1914 the Cromwell Children's Home requested a carload of potatoes. L. P. Larsson took responsibility for the charitable project.

Pastor Valdemar Harald of Ivoryton, Conn. visited for two weeks in mid-November. Members were continually moving to other Swedish settlements. Dr. Victor E. Lagerson to Portland, Mr. and Mrs. P. G. Sundin to Brockton.

If some stranger had happened to pass by on West road last Monday evening, he would surely have thought that some great wedding or important function was going to take place, as at this busy season of the year it would require something extraordinary to bring the farmer from his home; it was no wedding but nevertheless what has grown to be an important and popular event to New Sweden and the surrounding towns. It was "Fogelin Day," which took its origin some twenty-two years ago, as a simple birthday celebration, but has now reached the proportions of a local national holiday. This year, although Rev. Fogelin is not the pastor of any church, the celebration was even greater than preceding years. Between four and five hundred assembled at the beautiful home in the evening to pay their respects to the Reverend and wish him may happy birthdays. At eight o'clock the large barn doors were thrown open and all were invited to enter, and to every one's surprise it looked more like some large decorated Cathedral for some festive occasion. Rev. C. Swanson of the Mission church had charge of the ceremonies, which he did in a splendid manner, and the following program was carried out.

Singing
Scripture Reading
Rev. Oscar Lundeen
Prayer Mr. Frederic Anderson
Introductory Remarks
Rev. C. Swanson
Vocal Duett Mrs. A. Tahl
and C. F. Wahlborg
Speech Rev. J. Kumelin
Speech Rev. J. Enberg
Singing, Solo Mr. A. Strobeck
Speech Rev. C. F. Dahlborg
Speech Rev. O. Wieden
Speech Dr. V. E. Lagerson
Epeech and Presenting of Gift
Mr. Olof Sodergren
Speech Rev. C. Swanson
Speech Rev. O. P. Fogelin

A well filled purse was presented by Mr. Olof Sodergren from friends in Stockholm, also many individual gifts were given as a token of the high esteem that Rev. Fogelin is held by all. After the program all were invited to partake of refreshments which were of the finest, and although there were so many hundred present none were slighted. All departed at a late hour feeling amply repaid for coming, and all wishing that they may have the opportunity of attending many "Fogelin Days."

Rev. O. P. Fogelin wishes to express his most heartfelt thanks to all of the visiting clergymen and others that took part in the program, for the valuable gift from the Stockholm friends and to all who in any manner assisted in making this one fo the most pleasant days of his life.

Star - Herald
August 1, 1913

The Rev. Thure Nordberg arrived May 1, 1915. Pastor Fogelin served as interim Pastor. Miss Klara Lindberg served as organist in 1915. In addition to serving the church, Pastor Nordberg worked for the Red Cross during World War I.

Both pastors, Swanson and Nordberg, were born in Sweden. Swanson was born Sept. 27, 1873 in Eskilstuna. A graduate of the Risberg School, he pastored the Pigeon Cove, Mass. Mission Church. Nordberg was born Nov. 18, 1881 in Motala. A North Park graduate, he arrived here from Manchester, Conn. and returned to Conn. to serve Mission churches in Bristol and Plainville.

January 1917 Peter Wiberg concluded his "long and faithful" service as church chairman. Officers elected that year were Anton Storm, secretary; and C. J. Soderberg, treasurer.

Mrs. Fritz Sjoberg joined the church March 31, 1917, followed by Gustaf and Martha Bjork June 16, 1917. The 1917 Christmas offering was directed to suffering children in war-torn-places.

August 31, 1918 the church accepted Nordberg's resignation after trying to convince him to remain.

Jan. 1, 1919 Pastor Carl F. Olsson was called from Milaca, Minn. after seeking advice from Prof. Risberg in Chicago. A car had been purchased for Nordberg and new tires were to be ready when Olsson arrived. Leatha Nelson served as organist. Mrs. Aronson and Mrs. C. F. Olsson joined the church.

The winter of 1922 the barn at the parsonage was improved to provide a warmer stall for the pastor's horse. In Jan. Olsson was granted a leave of absence to enable the Olssons to visit Bradford, Pennsylvania. Three new members were Mildred Lagerstrom, Otis Peterson, and Arnold Storm.

In 1922 income reached $893.83 and expenses were $874.24. It was agreed to host the County Congregational churches in New Sweden that year. Arrangements for the conference were made by Pastor Olsson, Henning Storm, and Anton Storm. Mrs. Alma Johnson joined Dec. 29, 1922.

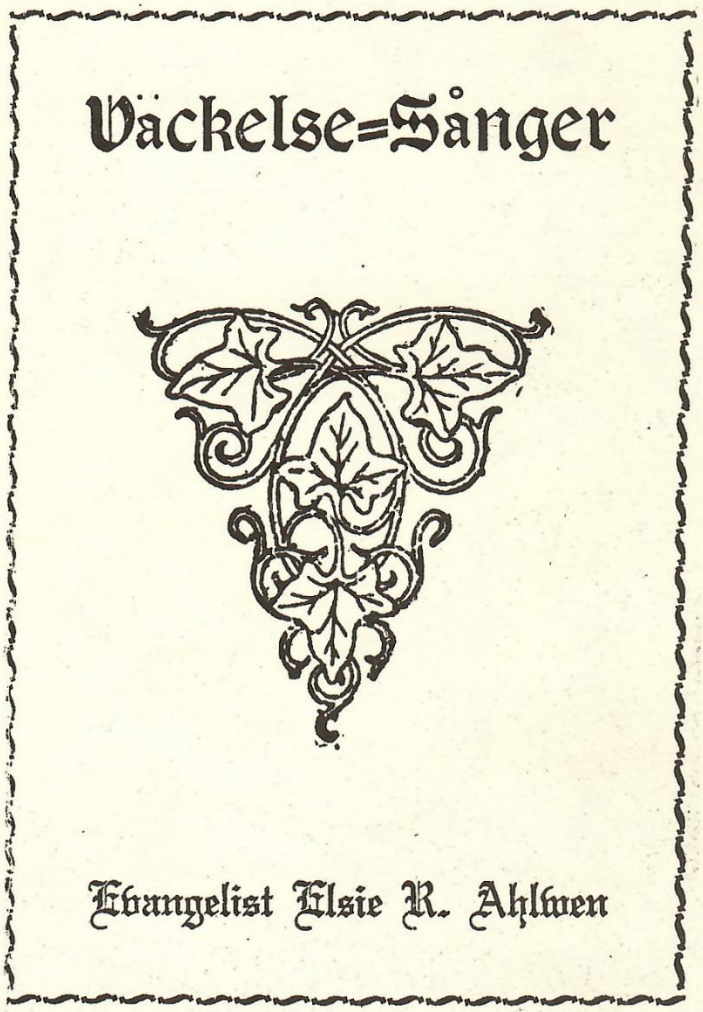
Oct. 1923 Pastor Olsson was again granted permission to leave during the winter months. Again in 1924 the Olssons left for 3 months after the New Year.

New Sweden's churches took the initiate to organize the local historical society. In 1925 concern surfaced regarding the disrepair of "Kapitoleum" and the original cemetery. August 28, 1925 "The Sons and Daughters of the Colony of New Sweden, Maine" organized with Covenant pastor Carl F. Olsson, chairman; Anton Storm, vice chairman; E. M. Lundvall, secretary; and August Erickson, treasurer. Membership totalled 15, but by the end of the second year membership had tripled.

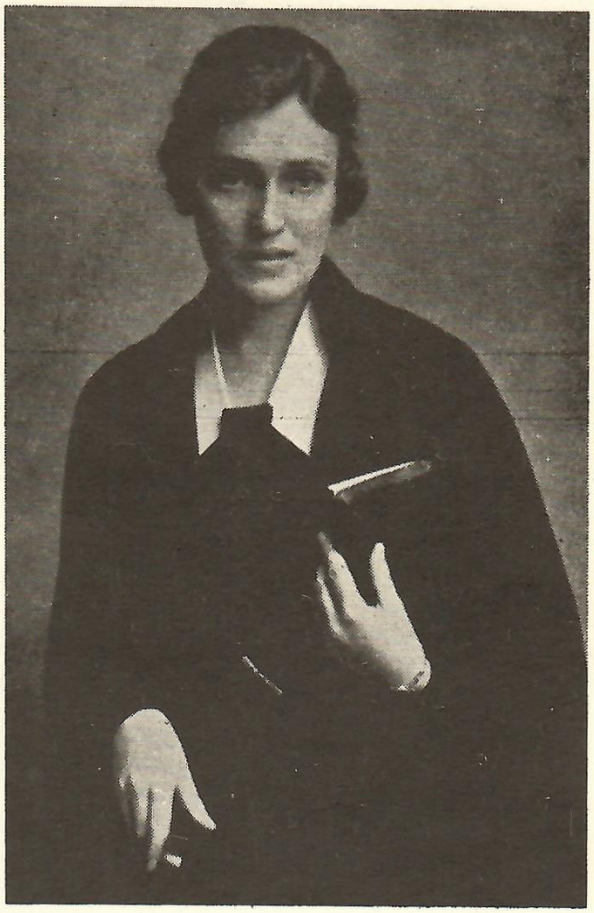
Electric power was installed during June, 1926 both in church and parsonage as a gift from Olof and Andrew Nelson.

Food sale clerks
Larsson Butik
1932

Alice Holmquist
Evelyn Larsson
Eloise Larsson
Ruth Johanson



Collection of 89 hymns, most of them from the hymnals of the Swedish and American Covenant.



Evangelist Elsie R. Ahlwen

"Missions Kyrkan," circa 1905
with inset of first pastor, Olof P. Fogelin

CARD OF THANKS

We wish to extend our heartfelt thanks to the committee and all the friends who so generously contributed toward the beautiful monument dedicated to the memory of our dear husband and father.

Mrs. Anna B. Fogelin
and family

DEDICATORY

Beneath the warm and sunny smiles of heaven fully a thousand people gathered on the well kept New Sweden Cemetery at 2 p. m., Decoration Day, to attend the dedication service and unveiling of the Fogelin Monument. At the mentioned hour there loomed up in the distance, a large automobile whose occupants proved to be the expected Hon. W. W. Thomas, former minister of United States to Sweden and founder of this colony, and Mrs. Thomas. They had come to honor the occasion with their valued presence. At the Lutheran church our splendid New Sweden band received them with fine music and then marched ahead of the honored guests to the gates of those sacred grounds.

A number of seats were provided and a temporary platform, decorated in the Nationaal colors, put up. Between, a little to the side, stood the stately monument, covered with a large American flag. The undersigned open the service with a few remarks after which Rev. O. C. Weiden read an appropriate portion of the scripture and offered prayer. Then the first stanza of "A Mighty Fortess is Our God" was sung in union and followed by a brief address by Rev. John A. Westin, who also rendered a beautiful vocal soo. After that Rev. A. A. Dahlberg spoke and Rev. Westin sang another solo. Then amid lively cheers Mr. Thomas mounted the platform and began in Swedish: "My dear children in the woods!" "For," said he, "Though you have felled the almost primeval forest, pulled the stumps and turned this wilderness into flourishing fields, homes and gardens, to me you shall always remain my children in the woods." He then spoke alternately in English and Swedish in his own inimitable way, paying a very warm tribute to the memory of his remembered friend, whose death he considered a great personal loss. The funeral he could not attend because the news did not reach him until after it was over but responded immediately in the affimative when invited to the dedication. Upon Mr. Thomas' address all joined in singing part of a favorite hymn of Rev. Fogelin. The writer, then gave a brief report over the work of the committee and expressed deeply-felt appreciation over the particpation of the contributors and the kind and generous assistance the two other members of the committee, Rev. A. A. Dahlberg and Mr. E. M. Lundvall, have rendered. Then came the impressive moment, when Mr. and Mrs. Thomas, assisted by E. M. Lundvall and H. E. Keith, let the splendid memorial appear from beneath its veil of stars and stripes. The inscription was read aloud and is formed as follows: "Rev. Olof P. Fogelin, born in Sweden, July 28, 1860. Died in New Sweden, Me., Sept. 23, 1917. He came to this colony in June, 1871. Converted to Chrst Dec., 9, 1880. Ordained Nov. 21, 1886. Charter member and pastor of the Swedish Free Mission church of New Sweden, Me., over 26 years. His busy life was devoted to the service of God and fellowmen. This monument is dedicated to his memory by his many friends." At the top an open bible is gracefully cut with a reference on each side. The structure is seven feet high, all polished Barre Vermont granite; its base resting on a six feet deep foundation of concrete. The inscription being read, Rev. Lundgren pronounced the benediction and the whole throng closed the service by unanimously singing the last stanza of "America."

Thus once more and finally I have taken the liberty of using my pen for the preservation of the memory of Brother Fogelin, whose Christian life work undoubtedly has been the greatest and most original so far of this colony, and it is with just pride that I look upon this simple but worthy token of appreciation as part of the history of New Sweden that future generations will read.

T. E. Nordberg

Fogelin cortege, 1917

During these years Miss Alice Nelson served as organist, assisted by Audrey Peterson, until 1928, when Miss Peterson became organist.

August 26, 1927 Pastor Carl F. Olsson submitted his resignation as church pastor after which the congregation sang a Boberg hymn from "Sionsharpan" 444:

". . .hans barmhetighet ar stor
Och utan grans dess langd.
For den, som pa hans loften tror,
Ar hjalpen aldrig stangd."

Pastor Oscar Lindegren was called the summer of 1929. He was paid $150, his round trip ticket, food, and lodging.

Officers for 1928 were Anton Storm, chairman, L. P. Larsson, vice chairman, Fritz Sjoberg, secretary, Emma Peterson, vice secretary, and A. O. Peterson, treasurer.

C. J. Lindegren returned the following June. He boarded with the Soderbergs. Although the church had been insured for years, the meeting voted to discontinue insurance until further notice. A Midsummer Fest was celebrated, arranged by Mrs. Otis Peterson, Mrs. Anton Storm, and Mrs. Frank Larsson.

March 5, 1931 the Rev. Arne Lindgren was called to pastor the church. His salary was set at $1,000 plus parsonage. Lindgren accepted the call, but didn't arrive until October.

The Jan. 1, 1932 "Protokoll" for the annual meeting reviewed church activity during Lindgren's half year pastorate. Income reached $930 and expenditures totaled $850. Six months later, on June 12, 1932 seven women were received into membership: Mrs. Ida Storm, Mrs. Maria Lindberg, Evelyn Larsson, Mrs. Clara Norberg, Ruth Johnson, Eloise Larsson, and Alice Holmquist. That summer the church hosted an Aroostook County Association of Congregational Churches conference. Mrs. Emma Peterson organized lodging for the two day meeting.

Officers for the 1933 year elected at the annual meeting included Anton Storm, chairman; L. P. Larsson, vice chariman; Andrew O. Peterson, treasurer; and Axel Larsson, financial secreatry.

A food sale in "Larsson's Butik" was a June 1933 money-raiser. That was a success, but perhaps more important in the life of the church that summer was the "Vackelse Moten" with Miss Elsie Ahlwen as visiting evangelist. The church was filled nightly. In addition to being a dynamic speaker, Miss Ahlwen was also gifted musically.

During the annual meeting of Feb. 1, 1934 "det var brist i kassan" (there was a shortage in the treasury) and Pastor Lindgren responded by offering a gift of $100. Recorded also are the hymns they sang. "Min Framtidsdag ar Ljus och lang" (Covenant Hymnal 609) and "Tryggare Kan Ingen Vara" (Covenant Hymnal 382) were typical favorites. They still are.

Ten members were received into church fellowship in October, 1934: Mr. J. August Anderson, Miss Emily Anderson, Mrs. Josephine Anderson, Mr. Harvey Johnson, Mr. Harold Anderson, Mrs. Florence Johnson, Mr. Hilmer Anderson, Mr. Theodore Hedstorm, Miss Miss Hilda Anderson, and Mr. Erik Norberg.

Financial problems were a continued issue. Despite the increased membership and the love for their leader, their Jan. 1, 1935 deficit was $265. Lindgren again responded to that need by returning $125 of his salary.

The membership voted to close the church for three months in 1936: January, February, and March. That year Evelyn Larsson was elected Sunday School Superintendent and Theodore Hedstrom, her assistant. The pastor's salary that year was set as $800 (the price of a new Plymouth).

September 3, 1936 the Church's Fiftieth Jubeleum was celebrated. The Rev. Rodney Roundy, Congregational Church Supt., was guest speaker. The "Jubeliums-hogtid" was organized by Pastor Lindgren, Anton Storm, and Fritz Sjoberg. The event was so special that the church voted to have a yearly Minnesdag (Memory Day) in November.

In May, 1937 Pastor Lindgren was sent to the East Coast Conference of the Covenant. Also in May the Church voted to sell land 30' wide and the whole length of the parsonage lot for $125 to Uno Espling. At the same time it was voted to paint both church and parsonage.

Sept. 9, 1937 word of Pastor T. E. Nordberg's death was received and a resolution was sent and also placed in the minutes:

"To Mrs. Jenny Nordberg
Miriam and Robert
990 East 181 St.
New York City

The Free Mission Church of New Sweden, Maine and its Pastor, Rev. Arne Lindgren, express to you sincere sympathy in this hour of sorrow.
Your many friends here follow you with their prayers. Our brother has gone to the house of the blest. The righteous shall shine as stars for ever and ever. God bless and keep you."

Jan 1, 1938 showed the treasurer had an outstanding debt of $169.00.

At that meeting the Sewing Circle reported 24 meetings during 1937. The ladies gave $327.62 to the church budget. That sum represented a third of the total church budget!

Pastor Lindgren represented our church at the East Coast Conference in Philadelphia. In August 1938 Mrs. Elsie Ahlwen Sundeen conducted meetings here and the Walter Sundeens presented a concert. Former pastor, Oscar Lindegren, returned to preach in September. Scouting was organized in New Sweden and Pastor Lindgren and Fritz Sjoberg represented the church. Ethel and Albin Carlson joined the church Nov. 11, 1938. Pianists for services during these years were Audrey Peterson and Marjorie Larsson.

April 9, 1938 Pastor Lindgren was granted a three month leave of absence "for en resa till gamla Sverige", but World War II urged the Lindgrens to reconsider their future. A decision to permanently return to their native Sweden prompted his resignation effective August 15, 1939.

November 11, 1939 Axel Hedstrom and Emma Lagerstrom were voted Honorary Deacon and Deaconess in recognition of their faithful witness.

It was nearly nine months that the church was without a pastor so an April 6, 1940 meeting instructed Anton Storm "To travel through the States and see what he can do to secure a pastor for our church." Nineteen days later Storm reported that on his Boston trip he met Philip Frykholm, a student from Gordon College in Boston. The church voted to call Frykholm to serve during the summer months.

September 22, 1940, 16 members joined the church: Roy Holmquist, Linwood Holmquist, Amber Holmquist, Fred Holmquist, Dorothy Holmquist, Marjorie Larsson, Louis Larsson, John Larsson, George Peterson, Florenteen Johnson, Wesley Johnson, Ernest Sjoberg, Everett Sjoberg, Clemens Sjoberg, Wallace Sjoberg, and Carolyn Peterson.

Because the horse stalls directly behind the church were in poor condition, thirty five members gathered at a November, 1940 business meeting voted to have them removed for "sakerhets skull" (the sake of safety). Those stalls still stand on Fritjof Jacobson's Westmanland farm.

Although Frykholm returned to Gordon that Fall he was called to serve as summer pastor in 1941.

Under Frykholm's summer ministry there was a need for additional Sunday School space. Enrollment had reached 65. The church contracted with Ernest Jacobson to build a 25' square cellar. The fifty year old cedar posts were replaced by cement piers. Members and friends helped to spread 64 loads of gravel around the church, "which makes a fine place for automobile parking." "Automobile" was the only English word in that annual report for 1942.

Gerda Holmquist reported $465 had been given to the church treasury by the Friendly Guild. Linwood Holmquist also reported that $95 was raised by the Young People to help pay for the new furnace. Potatoes were shipped that Fall to Supt. Broman of the Cromwell Children's Home.

United evening services with the Baptist Church were inauguarated August 9, 1942 on a twice monthly schedule.

That September a week of special services was planned with the Rev. Burleigh Sylvester and Stanton Gavitt of Providence Bible Institute (now a part of Gordon College). "This great blessing resulted in eleven members happily welcomed" into the church: Uno and Hildur Espling, Fritjof and Olive Jacobson, Harold and Jennie Holmquist, Malcolm and Jennie Peterson, Ebba Sjoberg, Natalie Larsson, and Gunhild Johnson.

The increased membership brought a fine spirit of unity. F. Otis Peterson reported a treasury balance of $241.91. In September the Senior Christian Endeavor Society" presented the best ever 'Svensk Afton' to a large crowd in the New Sweden Town Hall."

Thanksgiving 1942 church members hosted twelve servicemen from the Army Air Base at Presque Isle. They were entertained in members' homes during the day and all attended the Thanksgiving evening service at church.

Two faithful church members, Lars P. Larsson and Mina Storm, died in 1942.

January 1, 1943 signaled important changes in the life of the congregation: language, leadership, and affiliation. Carolyn Peterson, acting secretary for Fritz Sjoberg, recorded the first written English report. Swedish had been written, spoken, and sung for 56 of the hundred year history.

At that meeting the church voted unanimously to withdraw our membership from the Aroostook Association of Congregational Christian Conference of Maine and to make application for membership in the Eastern Missionary Association (East Coast Conference) of the Evangelical Mission Covenant Church of America.

In spirit the Mission Church seemed always to have been a Covenant fellowship. Because of the ethnic heritage, Covenant hymns were sung, Covenant journals were read, and Covenant curriculum was taught. The Congregational Church had reached out to Mission Friends primarily in New England and Minnesota. They helped to educate our pastors at Risberg's School in Chicago. They gave financially to build buildings and pay pastors, and they probably expected that once the Swedish language was no longer used, the Mission Friends would become Congregationalists. That did happen in some places, but in many places it didn't.

Fritz Sjoberg represented the church at the E. M. A. conference in Providence.

Six children were baptized June 6, 1943 by Pastor Frykholm: Wendell Fritjof Jacobson, Arnold Wayne Sodergren, Greta Ann Peterson, Phyllis Lucille Gustafson, Carl Einar Gustafson and Sandra Mae Gustafson.

When pianist Natalie Larsson enrolled at North Park College, her sister, Eloise, succeeded her. Ebba Sjoberg and Doris Carlson were also pianists.

The Diaconate was instructed to check with older members "unable to come with to the services" and to bring them gifts and flowers. That August, 1943 the congregation gave a $250 bonus to their appreciated pastor, the Rev. Philip Frykholm.

Up until this time, sanctuary windows were frosted glass and seating was on spindled benches. In April, 1944 Fritz Sjoberg headed a committee to purchase memorial windows. 11 new members were received that year: Doris Carlson, Francine Hackett, Harvard Holmquist, Stanley Holmquist, Janet Holmquist, Natalie Larsson, Lawrence Storm, Radcliffe and Verna Holmquist, Wayne Holmquist, and Donna Jacobson.

Axel W. Larsson and Pastor Frykholm attended the East Coast conference in Hartford.

The Frykholms resigned as of August 31, 1944, to enable him to complete theological study at North Park Seminary, Chicago. As Hildur Espling recorded in her annual report for 1944: . . .he (Frykholm) left the field where he truly had earnestly labored for the furtherance of God's interests and the saving of souls. May God be with him and his dear ones as they continue to labor in the Master's Vineyard."

"We desire someone who speaks, though not necessarily preaches in Swedish" was the request mailed to the East Coast Conference Supt. Reuben Nygren.

A growing Sunday School required additional space. Registers were installed in the dining room (the upper rooms) to accommodate the seventy pupil enrollment. Linwood Holmquist reported that 26 members comprised the Senior Christian Endeavor.

After a year without pastoral leadership, the Rev. Wallace Cedarleaf was installed August 22, 1945. "The Lord's Acre" was a plan whereby farmers and church youth worked on potato acreage designated to benefit the church treasury.

Friendly Guild President Olive Jacobson reported that during 1945 Guild members gave $635 to the church treasury. Music was strongly accented. Under the direction of Ethel Cedarleaf, the large choir wore black robes (sewn by Friendly Guild members).

Doris Carlson was the first New Sweden Covenanter to attend the denominational college, North Park, in Chicago 1945-47.

Wally Cedarleaf wrote in the March 22, 1946 "Covenant Weekly":

> "Beautiful New Sweden is no way a home missions project, but a community church of 83 members, a Sunday School enrollment of 77.
> They had just finished renovating the entire parsonage. Painted and wallpapered walls, a new kitchen stove, complete plumbing equipment from Canada for the kitchen and bathroom, an electric pump for water. . .Since that time the teamwork of the general members has materialized into a cement foundation around the house and a beautiful twenty-one window sunporch.
> . . .Winter was definitely in the air so I trudged to the barn for the storm windows. All information as to their singular positions was written in Swedish and I labored for hours in a driving storm to fit them correctly."

Together with the Lutherans and the Baptists the church purchased a movie projector. 26 pews were purchased from the Lowell, Mass. Lutheran Church for $250. Ernest Sjoberg and Rev. Cedarleaf trucked them. Otis and Emma Peterson attended the E. M. A. annual meeting in Worcester.

Good news reported in the 1946 annual meeting:
Church membership had grown from 81 to 90
Sunday School enrollment reached 84
Confirmation class numbered nine
The return of all who had served their country in World War II
Parsonage repair
10% bonus to the Cedarleafs

The budget for 1947 totaled $2,840. That year summer evening services were enjoyed at the summer homes of Axel Larsson, Albin and Ethel Carlson, Anton and Ida Storm, and Fritjof and Olive Jacobson.

April 7, 1946 new members were Arthur and Elvira Engstrom, Frederick Peterson, Gordon Johnson, and Everett Larsson.

Then on Sept. 1, 1946 Charles and Betsy Hicks joined the church.

Also that summer the Rev. and Mrs. Cedarleaf were granted a week's leave of absence "to assist in a Christian Youth Camp at Portage Lake." The Rev. W. Peterson, Lutheran church pastor, preached in our church.

Dec. 10, 1947 the Covenant Youth League presented the Baptismal Font to the church. Also that year a new church roof was installed.

April 4, 1947 Alwin Espling, Earl Carlson, and Norman Engstrom joined the church. July 6, 1947 the following joined: Marilyn Soderberg, Howard Carlson, Phyllis Gustafson, Hazel Carlson, John Holmquist, Glenice Espling, Chester Carlson, Arlene Johnson, and Marietta Jacobson.

Three deaths were recorded that year: Mrs. Eva Aronson, Mr. Carl Lagerstrom, and Miss Annie Gunnerson.

Natalie Larson enrolled at North Park College.

The Gospel Heralders were active during these years. Secretary Elvira Engstrom reported three guest speakers for 1947: Miss Elsie Johnson (East Coast Sunday School field worker), the Rev. Douglas Cedarleaf, and George Berry.

Malcolm and Jennie Peterson were delegates to the E. M. A. conference in Boston. Emma Larsson, a "loyal supporter", died that year as did the last charter member, Brita Swenson.

Nine Sunday School children attended summer camp at Cromwell Hilltop, Cromwell, Conn.

Sept. 5, 1948 five young people joined the church: Allison Hackett, Maxine Holmquist, Marilyn Holmquist, Frederick Ringdahl Jr., and Karl Soderberg.

Oct. 3, 1948 Wallace and Ethel Cedarleaf left for Brooklyn, N. Y. where he became the Assistant Director of the Kallman Home.

August 28, Louis Person, East Coast Conference Supt., met with the church and Otto Edwards of Norwalk, Conn. was chosen to serve as interim pastor.

"In the Cedarleaf's departure the church lost two ardent workers whose enthusiasm was an inspiration to the young people as well as to others interested in the future of our church."

Jan 1, 1949 Alwin Espling was elected vice chairman and he presided at a meeting Jan. 16 to review potential seminary candidates: Fred Lawson, William Doughty, and Roger Palmquist. Because Natalie Larsson was a North Park student, the church contacted her regarding those prospects. Elvira Engstorm represented the church at the E. M. A. conference in Quincy, Mass. A special appeal for the Sohlberg Fund at North Park College was responded to by a volunteer committee of Albin Carlson, Eloise Anderson, Glenice Espling, Olive Jacobson, and Doris Carlson.

35 unanimously voted June 12, 1949 to call Rev. Edwin Johnson of Watertown, Mass.

October 13, 1949 Axel W. Larsson died. "The church lost a faithful servant, for years having ably filled the position of Financial Secretary." Two weeks later, Oct. 26, his son Everett was appointed to fill this vacancy.

January, 1950 two new members were received: Kathleen Norberg and Vella Soderberg.

June 18, 1950 the following confirmands were received into church membership: Marvin Hedstrom, Dorothy Soderberg, Gail Holmquist, Edwina Jacobson, Douglas Soderberg, Einar Gustafson, Robert Ringdahl, Judson Holmquist, Roger Espling, and Carl Sjoberg.

Church outreach in Maine was a Covenant goal during these years. Many towns had no active church. Dr. Theodore Anderson, Covenant Church President, visited New Sweden when he was in Maine to dedicate the new Covenant Church in Glenburn. It was also suggested that here in Aroostook County the towns of Van Buren and Masardis be targeted for missionary activity. Rev. Johnson requested financial help for the proposed thrust, but the church was already financially strapped so the project was tabled.

Rev. Johnson resigned "due mostly to the high cost of living in our section."

August 23, 1950 Eloise Anderson was elected to direct the choir with Betsy Hicks as pianist.

In 1950 "again the din of distant war is heard, again with aching hearts we bid farewell to the prized youth of our land who must take up arms for our beloved America in our attempt to keep Communism from our own shores," noted Hildur Espling, church secretary.

May 1950 Mrs. Carl Lagerstrom, a faithful member, died; the membership as of Jan. 1, 1951 was 103.

Many church young people were attending higher brances of learning. Chester Carlson, Wayne Lundgren, Howard Carlson, and Kathleen Norberg attended the School of Commerce at Presque Isle; Ernest Sjoberg was a student at Northwestern Bible College, Minneapolis. In nurses training were Ebba Sjoberg at New England Baptist Hospital and Donna Jacobson at Eastern Maine in Bangor. Marilyn Soderberg was at North Park, and Natalie Larsson was at Gorham State Teachers College. Wayne Holmquist, Harvard Holmquist, Stanley Holmquist, and Lawrence Storm were about to become members of the Armed Forces.

Sept. 13, the Rev. Roy Olson from the Mason City, Iowa Covenant church was visiting his family at Pigeon Cove, Mass. Through Aaron Markuson of the Cambridge, Mass. church, it was arranged that Olson proof-preach the following week. He was called, and the Olsons were welcomed Jan. 14, 1951.

In 1951 Conf. Supt. Louis J. Person again inquired about initiating "a missions project in nearby non-Protestant church sections. The permission was given, with the suggestion that such a procedure not be made hastily, but with careful investigation first, and that it not conflict with Rev. Olson's work in our own church."

In April 1951 "two Deaconesses presented their daughters-in-law as potential church members. Mrs. Waldo Holmquist presented Mrs. Margaret (Peggy) Holmquist and Mrs. Harold Holmquist presented Mrs. Alice Holmquist. They were duly accepted May 6, 1951.

The Olsons represented the church at E. M. A. Conference in New Britain, Conn.

July 2, 1951 Mrs. N. E. Ringdahl joined the church.

The church's 65th anniversary was celebrated with a banquet. Featured was Mrs. Emma Peterson's written history.

1952 the church voted to cooperate with the Stockholm and New Sweden churches for a monthly Singspiration service and to excavate the remaining basement to accommodate the Sunday School. An itemized list of supplies, submitted by Clifford Hedman, included 260 bags of cement at $1.35 a bag; 42 yards of gravel at $3.00. Total cost for enlarging the basement was $5,196.20.

Pastor Olson attended the East Coast Ashram in Jan. 1952.

Olive Jacobson and Mrs. Olson led a newly organized group of 20 Intermediates. Spiritual and recreational activities were planned. Serving on that cellar project were: Gerda Holmquist, Ethel Carlson, Verna Holmquist, Roy Olson, Olive Jacobson, Radcliffe Holmquist, Fritjof Jacobson, and Waldo Holmquist. Waldo Holmquist was given special recognition for his work on the basement. In the Fall of 1952 Edmund Martin, a Presque Isle well driller, drilled the church well for five dollars a foot, plus the casing.

An inter-church basketball league brought excitement during Pastor Olson's leadership.

The proposed budget for 1953 was $3,872.

Three members "had been called to make their homes with the Lord": namely Mrs. Ida Ringdahl, Mr. August Anderson, and Mrs. Elvira Sjoberg.

Fritz Sjoberg and Rev. Olson represented the church at the E. M. A. conference in Providence. Olson also served as delegate to the Covenant annual meeting in Minneapolis.

In 1953 Amy Holmquist and Jennie Peterson were co-counselors for the Covenant Junior League for youth ages eight through fourteen.

August, 1953 the North Park College Male Quartet "delighted a filled-to-capacity church audience."

Gospel Heralders continued their work by supporting missionaries at home and abroad. Hilda Anderson was given recognition for her work in preparing and shipping boxes of used clothing to needy areas.

Following the Rev. Roy Olson's resignation in the summer of 1954, the Rev. Harry Anderson proof-preached July 30. Anderson, 37, was born in Wisconsin, married and the father of two sons, Daniel and Philip. He had been a missionary to Belgian Congo, but due to his wife's illness, they had to return to this country.

In 1955 restrooms were installed.

August 4 Anderson was extended the call and at that time the church elected to join the Covenant Pastors' Pension Plan.

1956 was the seventieth anniversary of the church. Appointed to serve on that committee were Ethel Carlson (S. S.), Gerda Holmquist (F. Guild), Carolyn Johnson (Y. Adults), Marvin Hedstrom (Y. People), and Karen Espling (Juniors). together with the Music Committee members: Eloise Anderson, Adele Anderson, and Betsy Hicks. A junior choir was led by Haroldine Holmquist and Jean Soderberg. The brick steps were built that year.

The Lord's Acre committee--Albin Carlson, Fritjof Jacobson, and Penner Ringdahl--reported a $666.71 profit from 2½ acres. Half was directed to the organ fund and half to paint the church. According to chairman Albin Carlson, this project "was successful due largely to the donations of use of land, seed, fertilizer, other supplies and equipment, plus man and woman power".

In October, 1956 Uno Espling received free of charge the unused building remaining on church property if he'd remove it in the near future.

At the Covenant Annual Meeting June, 1957 the denomination officially changed its name to Evangelical Covenant Church and at the Jan 2, 1958 annual meeting it was unanimously voted to change the name of the local church to Evangelical Covenant Church of New Sweden, to take effect January, 1959. Officers elected for 1958 were Karl G. Soderberg, chairman; Carolyn Johnson, secretary; Everett Larsson, financial secretary. Chairman Albin Carlson was thanked for his many years of faithful service in serving as chairman.

Feb. 9, 1958 the church voted to purchase the Baldwin electric organ, which had been installed in the sanctuary on a trial basis.

Glenna Soderberg became a member April 9, 1958. Anderson resigned in the Fall of '58. Capt. Hubert Davis filled the pulpit after Anderson's departure.

The Lord's Acre project for 1959 was directed by Fritjof Jacobson, Uno Espling, and Karl Soderberg.

The Rev. Gordon Miller was called to serve the church May 13, 1959. Miller, his wife, Ann, both Jamestown, N. Y. natives, and little Priscilla arrived following North Park Seminary graduation. John was born soon after their arrival.

12 joined the church Oct. 4, 1959:

Amy Holmquist
Peggy Holmquist
Edmund Anderson
Fern Holmquist
Clarice Holmquist
Greta Peterson
Sandra Gustafson
Anna Johnson
Karen Espling
Joanne Bjork
Gary Hedstrom
Leatha Hedstorm

January 1, 1960 Pastor Miller reported on the work of the Visitation Committee. " A work that is never done, but we hope it will serve as a reminder to everyone in the church that there are many in our community who want and need visits from their Christian friends. May somehow each one of us find a little more time for this visiting."

A Redecorating Committee--Uno Espling, Ann Miller, Fritjof Jacobson, Ethel Carlson, and Jennie Holmquist--recommended "new material on the walls. . .for $520".

April 14, 1960 Atwood and Viola Hackett and Mrs. Elba Carlson joined the church. After 15 years as Sunday School Superintendent, Ethel Carlson was succeeded by Kathleen Norberg. That year Amy Holmquist reported on the Junior League and Carolyn Johnson reported on the Kupples Klub.

New colonial styled pews were installed in April, 1961. This project, headed by the Young Adults, helped unite the church to reach a common goal. They were dedicated August 4 as a part of the church's 75th anniversary celebration. Guest speakers for that jubilee were the Rev. Wallace Cedarleaf and the Rev. C. Leslie Strand, East Coast Conference Superintendent.

That anniversary committee comprised Carolyn Johnson, Hildur Espling, Eloise Anderson, Everett Larsson, Chester Carlson, Anna Johnson, Leatha Johnson, Leatha Hedstrom, Fritz Sjoberg, Gerda Holmquist, Amy Holmquist, and the pastor, Gordon Miller. Hildur Espling wrote the church history which was published in the anniversary booklet. The festive weekend, Aug. 4-6, was centered on a theme from Isaiah 26:4: "Trust in the Lord forever, for the Lord God is an everlasting Rock."

July 2, 1961 Helen Browne Espling united with the church.

Sept. 3, 1961 six members joined:

Roger Anderson
Alton Hedstrom
Gregory Johnson
Warren Johnson
Mary Lou Lennon
Lorraine Smith

The 1962 church budget was $6,388. Officers were Howard Carlson, chairman; Edwina Jacobson, secretary; Chester Carlson, treasurer; and Everett Larsson, financial secretary.

Joining the church Sept. 2, 1962 were:

Vonla Anderson
Larry Holmquist
John Holmquist
Jane Holmquist
Levina Farley

Then, on Dec. 2, 1962, Allan Bennett and David G. Anderson joined.

The Christian Education Board was instituted in 1963. That Fall former pastor, Ed Johnson, visited, bringing a gift of eight storm windows and a storm door for the parsonage. He also installed them.

Oct. 6, 1963 Linda Lennon joined the church.

Pastor Miller submitted his resignation August 11, 1963. He then assumed the pastorate of Lyndhurst Covenant Church, Cleveland, Ohio.

The Rev. & Mrs. Paul Mann arrived from Buffalo, N. Y. in Feb., 1964. Both he and Shirley had been Salvation Army officers. Working toward ordination in the Covenant, Mann enrolled at the University of Maine at Fort Kent.

August 9, 1964 Robert Ringdahl Hicks joined the church.

In the summer of 1965 five confirmands joined:

Dorothy Anderson
Donald Anderson
Rebecca Johnson
Judith Holmquist
Norma Holmquist

April 10, 1966 Barbara Espling and Bette Hicks joined the church.

Land west of the church was purchased from Fritz Ullrich in the summer of 1967, the gift of Miss Ellen O. Anderson.

June 4, 1967 Nancy Holmquist and Jeannie Holmquist were received into church membership.

Douglas Hedstrom, Lynn Johnson, and Karole Johnson joined the church June 2, 1968.

Church officers for 1969 were Chester Carlson, chairman; Anna Johnson, secretary; Gordon Johnson, treasurer, and Everett Larsson, financial secretary. Carolyn Johnson was Sunday School Superintendent.

In 1969 Pastor Mann led a four week discussion on church mergers. Mainline American denominations were uniting. The Congregational Church became the United Church of Christ; the Methodist Church became the United Methodist Church. The Covenant Church initiated merger conversations with Moravians and the Church of God (Anderson, Indiana), but the result was just that: conversation.

January, 1969 Cassius and Allegra Sturdy were accepted as church members. Sturdy (the English translation of the Swedish, Stadig) was an ordained Covenant pastor, a retired Air Force chaplain, and Dean of Students at the University of Maine at Presque Isle.

Lightning struck the church steeple during the summer of 1969. The entire spire burned, but firemen were able to save the building. A 20' replacement, built of marine plywood and fiberglassed, was constructed to look like the original.

That summer Covenant President and Mrs. Milton B. Engebretson visited. The president landed his private plane in Caribou where Marcia Ringdahl and David Strainge welcomed the couple on behalf of church members.

July 27, 1969 was Pastor Mann's final Sunday. From New Sweden the Manns and their children--Dorinda, Deborah, Kimberly Jo, and Stephen, moved to Chicago where the pastor enrolled at North Park Seminary.

The Rev. Cassius Sturdy served as interim pastor from July, 1969 through July, 1970. That summer the Rev. Gordon Miller returned to New Sweden to become part-time pastor. The Millers came from Minneapolis where the pastor ministered to Covenant students at the University of Minnesota.

1970 was New Sweden's Centennial. A Church float, using Fritjof Jacobson's truck, was entered in the parade. (A Museum display is using windows from that float as backdrop for New Sweden's Covenant Church history this summer. The display was created by Nancy Holmquist Roble and Shirley Cote.)

Church Chairman Chester Carlson proposed three church projects which could be attained in celebration of the town's settlement: a church bell, new sanctuary flooring, and new church entrance doors.

A motion was seconded July 8 to recommend to the Historical Society that "members of New Sweden wear their costumes if possible during the Month of July for years to come."

Sept. 13, 1970 the church voted unanimously to sell the parsonage. Proceeds from that sale were invested in the Church Development Fund of the East Coast Conference.

Marcia Kullberg and Douglas Flanders, members of a national Covenant Youth Caravan, came to New Sweden to work three months with youth programming and music ministry. Marcia remained and is remembered for her musical talent.

The church bell was installed in the steeple during the summer of 1972. The bell had long announced services for the Ashland Episcopal Church, but when that church closed, Chester Carlson was instrumental in obtaining it for the New Sweden Covenant Church.

The new communion table was given that year.

A Parent Effectiveness Training program was taught in the church during those summer months.

Nine members joined October 5, 1972:

Delmar and Marion Browne
Alfred and Lucy Caron
Carlene Caron
Marcia Kullberg
Priscilla Miller
David Strainge
Robert Johnson

That month the Willard Grants visited the church with a special ministry for children. New Sweden children packed the church that week to participate in creatively designed Gospel programs.

During these years Julotta was celebrated early Christmas morning and the Sacrament of Holy Communion was celebrated on New Year's Day.

It was also during these years that the Rev. and Mrs. C. Leslie Strand regularly visited New Sweden. Strand was the East Coast Conference Superintendent and there was a holy presence about him that New Sweden Covenanters greatly admired.

Jan. 10, 1973 Keith and Marilyn Mayne and James Hazelton were accepted as church members. At that annual meeting Alwin Espling was instructed to "decide who is to ring the church bell Sunday mornings."

A new Baldwin piano was purchased in 1973.

In 1974 a $5,000 bequest was received from the estate of Miss Ellen O. Anderson. She had been active in the church during her youth, but as a teenager, she moved with her family in 1904, and was for most of her life a dedicated supporter of the Springfield, Mass. Covenant Church.

July 1975 the national Covenant Church launched a "Giving for Growing" fund drive. $6,000 was raised locally for that effort.

12 new members were received Nov. 2, 1975:

Arnold and Jane Werling
Paul and Karna Carlson
Erik Espling
John Miller
Jon Owens
Walter D. Anderson
Linda Owens
Elsie Soderberg
Monica Soderberg
Karen Soderberg

At a November meeting the church board "acted to recommend with pride Douglas Hedstrom to the seminary of his choice."

Ten members were received Feb. 1, 1976:

Fingal and Margaret Johnson
Deborah Johnson
Frederick Ringdahl III
Kathryn O. Swanson
John and Shirley Clark
Edmin and Tensy Espling
Marion Green

The 1978 slate of officers were chairman, Alwin Espling; secretary, Ann Miller; treasurer, Delmar Browne; and financial secretary, Everett Larsson.

That year eight inches of insulation was installed above the sanctuary ceiling and eight storm windows were placed on the memorial windows.

Bob Stromberg, Covenant musician and mime entertainer, performed here in May, 1978. Stromberg gave a repeat performance the following July, 1979.

In 1978 Covenant Players led worship. The interdenominational group travels throughout the nation, presenting the Gospel through drama, song, and wit.

To meet Maine's standards, a new septic system was installed that summer.

October, 1, 1978 five new members were received:
Donald and Natalie Anderson
Winnifred Philbrick
Philip and Dorothy Tomlinson

Zenos Hawkinson, North Park College history professor, spoke during a 1979 weekend. Invited guests were Bangor Covenanters who were housed by local church members.

Greg and Linda Ross joined the church in 1979 as did Arthur and Mary Jo Smith, and Beth Ann Smith.

Gwynn Lewis, Covenant missionary to Colombia, South America, was brought here Sept. 7, 1980 through funds given in memory of Jeff Furguson. Lewis spoke about his life story, how he had been transformed from drug dealer to Christian worker. Because of his personal sharing, Lewis has been the personification of Covenant World Mission for the local church which has helped to support him since his visit here.

May 10, 1981 Covenant Players returned to the church.

Pastor Miller, in addition to leading church life, was active in town life as well. Often he moderated town meetings. Expertise he gleaned from employment at the Northern Maine Regional Planning Commission, he transferred to New Sweden's Planning Board.

Covenant laity have always assumed leadership roles in town government. Charter member L. P. Larsson served New Sweden as First Selectman 16 years, as did his son, Axel W. Larsson who served 19½ years; and his grandson, Everett T. Larsson who served 21 years. (The three generations also served the church as financial secretary) Elvira Engstrom served as New Sweden's Town Clerk from 1948 to 1980. Church chariman Alwin Espling currently serves also as town selectman.

Neighboring Westmanland has also been served by Covenanters. That is not surprising for at one time nearly all the town's population was affiliated with the Covenant. Westmanland never had a church, but from 1907 through 1919 the New Sweden church held Sunday school in the Westmanland Schoolhouse under Anton and Henning Storm's leadership.

Other notable examples of Covenanters' civic responsibility are Albin Carlson's record of 48 years as Westmanland Assessor, and Theodore Hedstrom's 40 years of service as Westmanland's Town Clerk.

Richard and Wendy Pollock joined the church. The Rev. Burton Nelson of North Park Seminary presented a series of Lectures on the German theologian, Deitrich Bonhoffer.

The Rev. Paul Gleichman, retired Lutheran minister, frequently filled the pulpit and led an adult Bible study during Summer Series, an alternative approach to Daily Vacation Bible School

Chairs in the choir loft were purchased the Spring of 1981.

In August, 1981 Pastor Miller resigned to become pastor of the Wilton Conn. Covenant Church. The church then voted, after assessing its strength, to seek a full-time pastor instead of another part-time leader.

The church called its first female pastor in the Fall of 1981. Isolde and David L. Anderson arrived as the Millers left which eliminated the customary pulpit vacancy after a pastoral resignation.

The Andersons inaugurated a new liturgy soon after their arrival. The new worship format featured four aspects: We Prepare Ourselves
We Praise God
We Hear God's Word
We Offer Ourselves

From the Riverside, Rhode Island Covenant Church came the gift of a 12 year old Conn organ in 1982. George Wiberg, active in founding the New Sweden church, was also instrumental in beginning that Rhode Island church.

April 4, 1982 Orville Huddleston and Carolyn Maple became members.

The Covenant Church was included in a 1982 Christmas Luminaria Tour of Colony Homes, sponsored by the New Sweden Extension. The simple purity of the colonial sanctuary is particularly impressive during celebrations of the church year.

At Christmas the church has for years enjoyed a live Christmas tree. The stately fir still touches the ceiling, but due to fire risk, no lights are now used. Instead the tree is tastefully decorated with white chrismons, one of many creative ideas suggested to the church by Ann Miller.

The proposed budget for 1983 was $25,570.

A cement ramp extending from the east driveway to the front entrance was installed in 1983. Allan Bennett engineered that project which made the church sanctuary one of the first in the area accessible to the handicapped.

Three members joined Feb. 6, 1983: Keith Roble, and Eric and Lisa Nelson.

John Weborg, North Park Seminary professor, visited New Sweden January 20-22, 1984, made possible through funds given in memory of Ethel Carlson. "Life is a Journey" was Weborg's weekend theme.

Jan. 7, 1984 Carolyn Johnson, Daivd G. Anderson, Amy Holmquist, Nancy Holmquist Roble, and Alwin Espling volunteered to serve on the 1986 Centennial festival.

Covenant Heartsong visited May 15-20, 1984. This group of talented young Covenanters delighted their audiences throughout that week.

Pastor Isolde Anderson spoke to two Women's Retreats at Pilgrim Pines in the Fall of 1984. Anderson, who excelled in the pulpit, also served on the national board of Covenant Women.

David had also studied at North Park Seminary and during their time here, he took courses at Bangor Theological Seminary and served his year's internship at the New Sweden church.

November 18 Ken and Phyllis Nelson of Manchester, Conn. visited New Sweden. With them was song writer and singer Carol Howard whose solo, "Footprints in the Sand", was a meaningful testimony.

In 1985 volunteers painted the church exterior, new sanctuary carpeting was installed, and a roofing fund was established to replace shingles nearly 40 years old.

Daily Vacation Bible School that summer was directed by a team of youth from Salem Covenant Church, Worcester, Mass. Highlighting the week's events was their puppet ministry. As part of their Mission project, afternoons were spent scraping and painting the church's exterior.

Richard Bennett was received as a member Nov. 3, 1985.

1985 was the Centennial Celebration for the Evangelical Covenant Church at the national level. Participating in that gala Minneapolis event were Isolde and David Anderson and Edwina and David Anderson.

The Rev. Isolde Anderson resigned effective at year's end. At the farewell reception Dec. 27, 1985 she presented the church a personally handworked wallhanging listing the fruit of the Spirit (Gal. 5:22). The Anderson family--Isolde, David, Katrin, and Marta--returned to the Chicago area where the pastor ministers at the Evanston Covenant Church.

Celebrating this Centennial year of 1986 began in January when the annual meeting was preceded by a Swedish pancake supper served by male members of the church.

Church trustees, under Allan Bennett's leadership, doubled the size of the church study.

Ethnic feasts, the annual Smorgasbords, are prepared by Evening Guild members, who have worked faithfully to support church finances. In the Spring of 1986 the Guild changed its name to Covenant Women. The group now encompasses all age levels.

Alwin Espling and Donald Anderson, local church leaders, represented the church at the 1986 East Coast Conference annual meeting in North Easton, Mass.

1986 has provided opportunities to review the impact of the local church on daily living. Much of this history delineates capital improvements and corporate achievement, but there is a deeper level which is more important: the spiritual dimension of each member's life journey. Had this place been simply a Svea club, it would have merged or disbanded years ago. But church members here in New Sweden continue to rely upon, trust, and witness to God's goodness.

Memories were solicited in a survey circulated last summer.

Favorite hymns were "O Let Your Soul Now Be Filled with Gladness", "Children of the Heavenly Father", "Why Should I Be Anxious", and "Lord, As a Pilgrim".

Louis P. Larsson remembered:

> "Worship services and Sunday School conducted in the Swedish language. It seemed to me as a child that communication with God was best achieved in Swedish.
>
> While looking over my old tattered copy of "Sionsharpan" it occurred to me that it would be difficult to pick a favorite hymn, since I grew up loving those old "lasare songs, Hultman records, and my mother always sang as she did her housework. . .The one I often find myself humming "Vart jag vandrar over hojd och dalar". . . I recall that at Mrs. Fogelin's funeral during the years that my sister Marjorie was quite young that although she was only a teenager that she was equal to taking on the duty of playing the piano at the funeral."

Betsy Ringdahl Hicks responded:

> "When I think of the Covenant Church, the image of the church itself comes to my mind. Even when very young, I was impressed by the simplicity and beauty of the building. It always seemed like a "Haven of Rest" to me. So many personal problems have been solved inside those walls."
>
> I remember Christmas--before candles were outmoded. I can still almost smell the evergreen tree with candle lights burning brightly.
>
> I remember the wedding of Donna Jacobson and Ogden Small. I was the organist and understandingly nervous, but not too nervous to appreciate the beauty of the ceremony itself.
>
> Another wedding that I happened to remember is that of Gerda Storm and Waldo Holmquist. It was the first church wedding that I had ever attended and I was completely fascinated and thrilled by the entire ceremony. What impressed me me a great deal was the fact that Waldo was wearing white gloves! That apparently to my young mind made the entire lovely event something to re-remember."

An Anonymous response:

> "We have always been impressed by the music. The choirs over the years represent some of the best singing in the area, be there three or ten in the group. The special music is excellent. Marcia Kullberg's singing was unsurpassed. The organists, Betsy Hicks and Eloise Anderson, are also much appreciated.
>
> The Guilds of the Covenant church have dedicated ladies who give much time and effort to contributing to the church's welfare."

Lastly, Kathy Olmstead reflected:

> "The impressions I carry away with me are a feeling of family, despite the distance. . . time and distance had not altered the association.
>
> Other recollections include the scraping and painting days when Ann and Gordon were here. (I got a kick out of climbing up into the belfry.) The flowers brought by Hilda and Emily and the services in Swedish."

A hundred years ago the church founders watched day change into night, one season of the year follow another, especially in New Sweden where seasons create moods: movement and change.

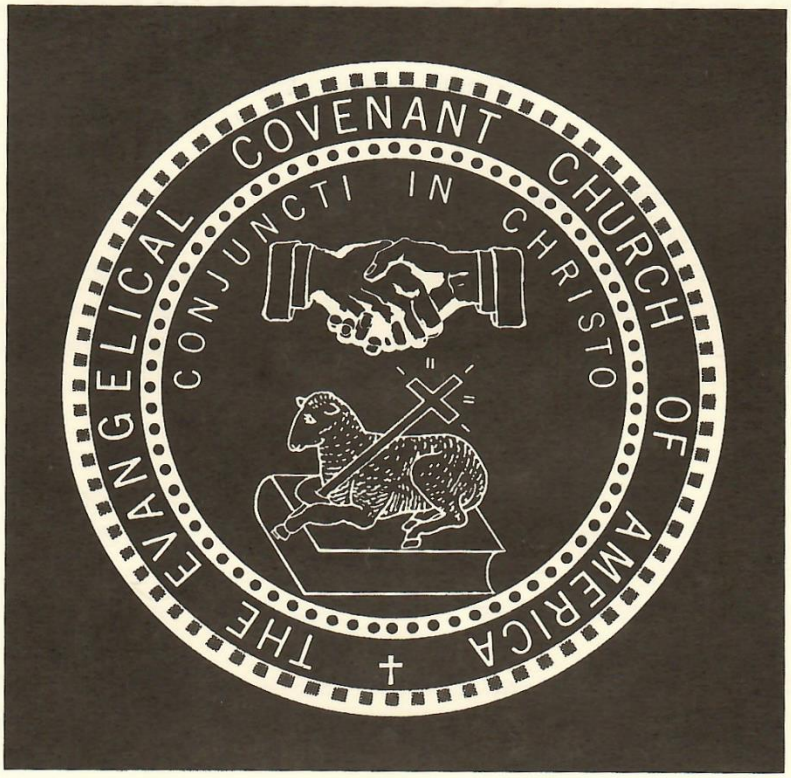
Everything around those pioneers was in motion. They never really became settled. While the past was closed to them, the future was uncertain. But in their future was a star to steer by. The star they found, as the Biblical fathers had found, was the homeland in heaven.

They were on their way home. The Gospel's content, the Good News, promised salvation, not only for time but for eternity. Mission Friends sang heaven hymns in sadness and in joy. A hundred years later we, too, are on our way home.

For one hundred years the Evangelical Covenant Church of New Sweden has experienced struggle, joy, and spiritual development. Now the church awaits the arrival of a new pastor, the Rev. Timothy Hawkinson. His great grandfather, Peter Abel Hawkinson, arrived in America on Midsummer Day, June 24, 1901. They settled in Galesburg, Illinois but soon moved to a Swedish Covenant colony in Hilmar, Calif. His grandfather, Eric G. Hawkinson, was North Park Seminary Dean from 1949 through 1961. His father, Zenos E. Hawkinson, is a revered history professor at North Park College. How significant that a fourth generation Covenanter has been called to lead this church into the second century.

Dean Eric G. Hawkinson once cautioned the church that early Mission Friends "knew as well as we that the way home must be through tomorrow and the next day and the day after that. They knew that coming home would be more enjoyable if they lived more responsibly in time, though arrival there was entirely a matter of the grace of God in Christ."

May God's grace abide with each of us.



Official seal of the Evangelical Covenant Church of America

PASTORS OF THE EVANGELICAL COVENANT CHURCH

Rev. Olof P. Fogelin
1886 - 1910

Rev. Carl Swanson
1912 - 1914

Rev. Thure Nordberg
1915 - 1918

Rev. Carl F. Olsson
1919 - 1927

Rev. Oscar Lindegren
1929 - 1930

Rev. Arne Lindgren
1931 - 1939

Rev. Philip Frykholm
1940 - 1944

Rev. Wallace Cedarleaf
1945 - 1948

Rev. Edwin Johnson
1949 - 1950

Rev. Roy E. Olson
1951 - 1954

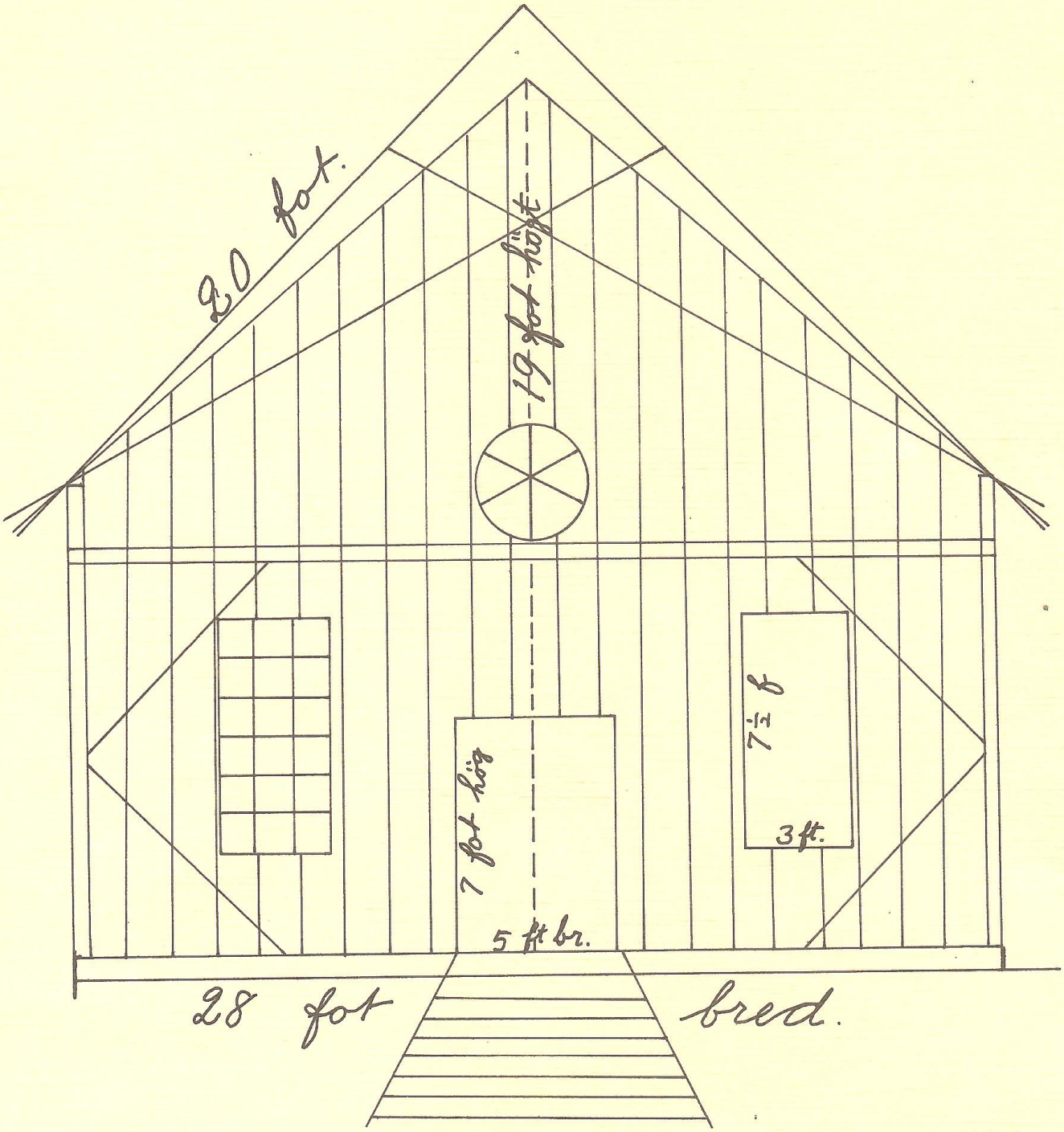
Rev. Harry E. Anderson
1954 - 1959

Rev. Gordon B. Miller
1959 - 1963, 1970 - 1981

Rev. Paul Mann
1964 - 1969

Rev. Isolde K. Anderson
1981 - 1985

Rev. Timothy Hawkinson
1986 -



From original drawing of front elevation for proposed Mission House 1883.

Post Card view of New Sweden depicting Baptist and Covenant churches, circa 1905.